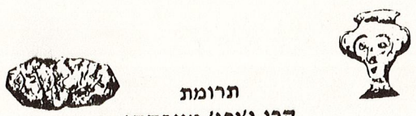

תרומת
קרן ג'ורג' מייבסקי
וידידי המכון לארכיאולוגיה
אוניברסיטת תל־אביב

THE ANCHOR BIBLE DICTIONARY

VOLUME 5
O–Sh

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C. M. Tuckett

QAᶜAQIR, JEBEL (M.R. 145103). A mountain (Arabic, "Mountain of the Cairns") situated on a ridge eight miles W of Hebron, near the modern village of Simiyeh, at an altitude of about 400 m. It is located just at the E edge of the Shephelah, where it borders upon the lower slopes of the central hills, in the inner reaches of the Wadi Lachish.

The one-period EB IV cemetery and settlement at Jebel Qaᶜaqīr was discovered by tomb robbers in the summer of 1967 and thus came to the attention of archaeologists. It was excavated by W. G. Dever in 1967, 1968, and 1971, sponsored and funded by the Hebrew Union College in Jerusalem. The excavations revealed at least six different shaft-tomb cemeteries all around the base of the ridge near the valley floor. All belonged to the EB IV period, ca. 2300–2000 B.C., a largely nonsedentary interlude between the urban Early and Middle Bronze eras in Palestine. Cemetery B had been extensively robbed, but some 40 tombs were investigated and planned, and nearly 20 undisturbed tombs were excavated. Cemeteries C, D, E, and F produced another 20 tombs, but it is clear that dozens, probably hundreds, of others are present in the vicinity. The tombs were regularly laid out and spaced a few feet apart along several natural rock terraces down the slope, all oriented the same way. Typically, a round elliptical shaft, up to six feet deep, led to a round chamber, the doorway to which was blocked by a single large stone. Several tombs had shallow body shelves, lamp niches, graffiti, and other distinguishing features. Many tombs contained a single human burial; others two to four individuals. Most burials were accompanied by part of a sheep or goat carcass. In every case the burials were secondary, and the bones, even those of the animals, were disarticulated and completely disarrayed. The 47 adult and 2 children's skeletons constitute an exceptionally large and well preserved sample for this period and reveal much about diet, disease, and longevity (Smith 1982). Although many tombs contained a pot or two and occasionally a copper weapon, more than half had no grave goods at all. The disproportionally large number of tombs, the decarnate bones, and the scant offerings all suggest that these are the remains of seminomadic pastoralists who migrated along a seasonal circuit and carried their dead with them for later burial at an ancestral burying ground (Dever 1980). The evidence from similar shaft tombs of numerous EB IV sites in Palestine points to the same conclusion. See JERICHO; DHAHR MIRZBÂNEH; BEER RESISIM.

Evidence of scattered domestic occupation on the nearly milelong S-shaped ridge above the cemeteries consisted only of a dozen or so enigmatic stone cairns (not burials); a rambling low boundary wall; a unique potter's kiln; a single dolmen of the "table top" variety; and a half-dozen or more caves used as shelters. One cave, G26, produced a nearly complete domestic assemblage of some 30 restorable pots, flint blades, and ground-stone implements (Dever 1981). Another, G23, was apparently a pottery dump, which yielded fragments of nearly 1,800 vessels, none restorable (Gitin 1975). The vast domestic ceramic repertoire from Jebel Qaᶜaqīr fills out our corpus of EB IV pottery, which was based until recently on the somewhat atypical assemblages from tombs. It helps not only to define further Dever's "Family S" (= "Southern-sedentary"; 1980), but also gives us for the first time sufficient material on which to base an analysis of ceramic technology and decorative design (London 1985).

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William G. Dever

QADES, TELL (M.R. 200279). A site in upper Galilee located about 15 km N of Safed. The site comprises a tell at the W edge of the Kadesh Valley and a low hill overlooking the valley some 200 m to the E. It is to be identified with the Kedesh in Naphtali mentioned in both biblical and extrabiblical sources. See KEDESH.

A. History of the Site

The importance of this site in antiquity is attested both by the surface remains strewn over the site and by the numerous references to it in the historical sources. Kedesh was one of the main cities in Upper Galilee during the Canaanite and Israelite periods. The city is probably mentioned in Egyptian sources of the 2d millennium B.C.E. Kedesh is listed as one of the defeated Canaanite towns in Josh 12:22; as one of the levitical cities in Josh 21:32 and 1 Chr 6:61; and as a city of refuge in Josh 20:7. It is also mentioned as one of the strongholds of Naphtali legacy. The Assyrian king Tiglath-pileser III conquered the city in 733/732 B.C.E. together with other Galilean cities which are listed in 2 Kings 15:29. Kedesh is mentioned in one of the Zenon papyri (*PZen. Col.:* 59004), as well as in the account of the battle between Jonathan the Hasmonean and the generals of Demetrius (1 Macc 11:53–73; see also *Ant* 13.154). Josephus (*JW* 4.104) relates that Titus' army set up camp at Kedesh during the campaign against Yohanan of Gush Halav, and that following the massacre of the Jews of Caesarea in 66 C.E., the latter avenged themselves by attacking many Gentile settlements, including *Kadasa (tōn) Tyrion,* "Kedesh (of) the Tyrians," i.e., Kedesh in the region of Tyre (*JW* 2.459). Kedesh was known as one of the strongholds of Tyre in the Galilee and was in constant conflict with the "Galileans" (*JW* 4.105).

According to both the epigraphical and archaeological evidence, Kedesh flourished during the 2d–3d centuries C.E. The town is mentioned also in later historical sources. Thus, Eusebius (*Onomast.* 116.10) note that Kedesh lay 20 miles from Tyre.

B. Research of the Site

Tell Qades—or Tel Kedesh—is one of the largest and most important tells in Upper Galilee (ca. 100 dunams); however, it has not yet been excavated, except for a rescue excavation carried out in the 1950s by Y. Aharoni. On the N part of the tell, on what may have been the ancient acropolis, stood an Arab village. The rescue excavation, the archaeological survey, and the surface remains scattered on the site indicate that the site was continuously occupied from the Bronze Age until the end of late antiquity.

A vast cemetery extends to the NE of the tell. The rock-hewn tombs are dated to various periods and have not yet been investigated systematically, except for a tomb of the MB Age and some from Roman times.

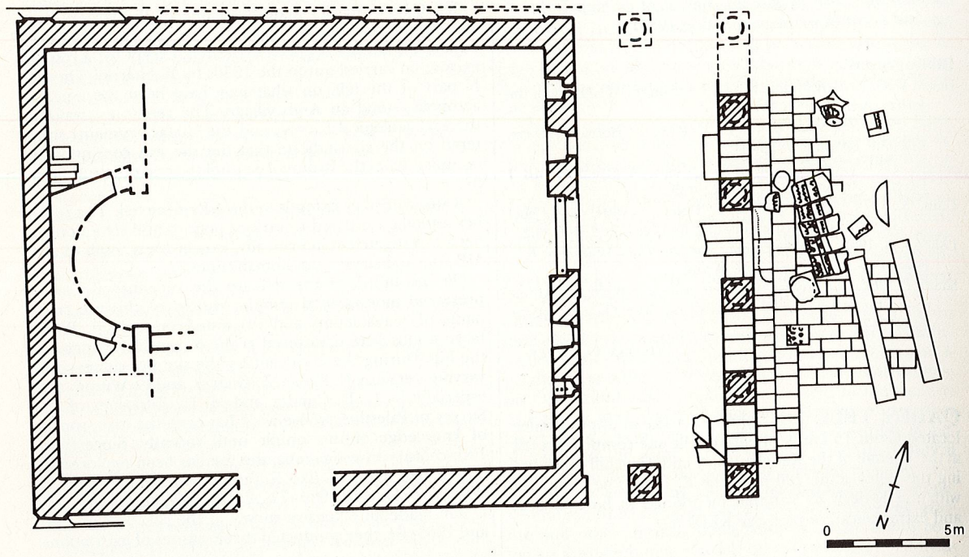
On the hill E of the tell are the remains of a well-preserved monumental temple, and W of this are remnants of mausoleums and decorated sarcophagi. Rock-hewn tombs were discovered at the N and NW fringes of the hill. During the 19th century the site was surveyed in varying detail by E. Renan, V. Guerin, and C. Wilson, and especially by C. R. Conder and H. H. Kitchener of the Survey of Palestine, whose work has been the main source of knowledge of the temple until recently. Since these 19th-century investigations, the site has been explored by only a few scholars, like F. Fenner, G. Dalman, and C. Watzinger. During 1976–77, A. Ovadiah, M. Fischer, and I. Roll made an extensive survey of the site, and in 1981 and 1983–84, they conducted three seasons of excavations.

C. Description of the Temple Complex

The architectural complex at Kedesh, located on the upper part of the S slope of the tell, includes a large *temenos* (sacred enclosure) with a monumental temple at its center. The *peribolos* enclosing the *temenos* is rectangular in plan and measures about 55 × 80 m; because of the topography of the area, its S wall also served as a retaining wall. The E facade of the *peribolos,* only partially preserved, was probably symmetrical in design and had a monumental entrance leading into the *temenos,* similar to the sacred complexes of Helios at Kasr Naus and Zeus at Hosn-Suleiman (Baetocaece) in Syria. The "baroque" characteristics of this design correspond well with the general trend of Roman architecture in the Orient. In view of the parallel walls of the *peribolos* and the temple, it is obvious that the two structures were an integrated architectural complex, although the temple did not stand in the exact center of the *temenos.* The wall of the *temenos,* which is not of uniform construction, stood exposed in a number of places.

The temple consists of a rectangular cella and a portico. See Fig. QAD.01. Its outer dimensions (without the portico) are 20.66 m × 22.63 m; its inner dimensions, 17.60 m × 20.04 m; and its overall length (including the portico), 31.25 m. Only the E facade of the cella remains standing and is preserved to a height of ca. 7.50 m, or 14 courses. Three carved and ornamented entrances pass through the facade: a central opening symmetrically flanked by two smaller ones. The neatly worked ashlars are laid according to the typical Roman dry-wall method, smoothly fitted to each other.

No evidence of columns was found inside the cella to suggest that this inner space was divided into aisles; nor



QAD.01. Monumental Temple at Kedesh—Roman Period. *(Redrawn from Fishcher, Ovadiah, and Roll 1984: 150)*

were there traces of any piers against the N and S walls that might have supported the roof. This suggests that the roof, despite the considerable width of the hall (17.60 m), was supported by transverse wooden beams, which, in turn, carried a series of lighter timbers or cross-rafters intersecting and slotted into the transverse beams. It is also possible that in order to reduce the span of the beams, they rested on consoles fitted against the N and S walls of the temple. Similar techniques were probably used to support the roofs in several Roman temples in Syria, such as those at Kasr Naus, Hosn Niha, and Majdal Anjar. Many fragments of terra-cotta tiles were found, both of *solenes* and *kalypteres,* which obviously had been used to cover the roof of the cella.

A paved section of neatly fitted rectangular slabs was found in the E part of the hall, approximately on the same level as both the S entrance threshold and the pavement of the portico. There were also traces of the underpinnings of three steps leading down from the central entrance threshold to the floor of the cella.

An apse, measuring 5.60 m across, abutted the inner side of the W wall of the cella, opposite its central entrance. This was apparently designed to accommodate a statue or relief of the patron deity of the temple, a kind of *adyton,* such as those of the temples at Rahle, Burkush, and Palmyra. This apse was apparently a secondary addition to the temple.

The portico apparently had a hexastyle (six-column) facade, consisting of two groups of three columns each. Parts of the entablature, bases, and capitals also came to light, indicating that the temple probably stood about 12 m high.

To enter the cella the priest probably used the side entrances, which were more or less on the same level as the floor of the portico and the floor of the cella. The approach to the threshold of the central entrance, which was elevated ca. 1 m above the floor of the portico, was probably by a ramp, of which some remains were discovered.

A row of sockets in the threshold in the central entrance implies that it was blocked by a chancel screen which prevented the devotees from entering through it, although they could look inside and see the statue or the relief of the god.

D. Architectural Decoration

The Roman temple of Kedesh exhibits one of the richest collections of architectural features in Israel. Judging by the remains on the surface, and by the items discovered in the excavations, it was a Corinthian temple in the fullest sense.

The fragments of the entablature, the Corinthian capitals, along with the bases and pedestals indicate that the temple was part of a series of "baroque" sites which were built in the E within the framework of Imperial architecture of the 2d century C.E. The character of the architectural decoration, the arrangement of the different items, and their workmanship emphasize the high artistic quality of the temple.

About 10 m of the entablature can be reconstructed. Remaining fragments of the cornices have coffers and consoles, which have been common in the E since the Hellenistic period. They are made up of moldings typical of the Corinthian egg-and-dart *(ovolo),* coffers, consoles, and astragals motifs. Among other motifs decorating the entablature are a stringed musical instrument (cithara), a basis resting on a tripod, and a crescent with a star.

E. Identification of the Temple Deity and Manner of Worship

It has been suggested that the temple at Kedesh was dedicated to Helios. However, the epigraphical and iconographical data imply a different identification. These include (1) two Greek inscriptions, one of which was found close to the temple and the other in secondary use in the wall of the nearby village police station at Qadis; and (2) two eagles with outstretched wings, one carved on the lintel of the central doorway and the other on the lintel of the N doorway.

The Greek inscriptions refer to Baal-shamin, the "Holy God of the Sky," one of the main gods of the Syro-Phoenician region during the Roman period. This god is mentioned in inscriptions from Palmyra, Damascus, Hosn-Suleiman, and elsewhere. Three of the temples erected in his honor are well known: in Palmyra, in Dura-Europos, and in Seia in S Syria. The two eagles mentioned above support the identification of the deity as Baal-shamin.

To the N and the S of the two side openings of the cella are two kraters carved in stone, with narrow channels leading inside the building. These almost certainly served for libations of wine, oil, or the blood of sacrificed animals intended for the god, in return for which the worshiper received the blessing or oracle from the priest. Possibly the grooves were connected with a religious ceremony facilitating contacts between the world of the living and the world of the dead. The existence of mausoleums to the W of the temple complex and of tombs to the N strengthens this supposition. To the best of our knowledge, these libation channels are unique in the architecture of temples in the Roman world. Above the S krater is an apsidal niche with a sunken, carved relief of a human figure wearing a toga, holding a pear-shaped vessel with basketlike handles in the right hand and a spear in the left. The proximity of the figure to the krater and to the grooves suggests that it depicts the act of libation and symbolizes the worshiper.

F. Summary

The research at Kedesh so far has revealed a rich and elaborate architectural complex consisting of a *temenos* with a temple of the *prostylos hexastylos* type at its center. The architectural decoration is in the Corinthian style with "baroque" characteristics. Its layout and architectural motifs are typical of the decorative context in the Roman East, especially of the Syro-Phoenician region. The temple is the southernmost link in the chain of Roman temples in this region.

In addition to the types of architectural decoration, dated inscriptions discovered previously as well as those from the recent excavations provide evidence for dating the complex. Three Greek inscriptions are dated respectively to 117/18, 189/90, and 214/15 C.E. It may therefore be assumed that construction of the temple complex began around the beginning of the 2d century and continued in stages over a century or so.

Although it is still difficult to determine when the temple was abandoned, it appears that it was destroyed by an earthquake, possibly the one that struck the region on May 19, 363 C.E.

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A. Ovadiah
Moshe Fischer
Israel Roll

QASHISH, TEL (M.R. 160232). A site located at the foot of Mt. Carmel in the NW end of the valley of Jezreel. It contains ruins dating to the OT period.

A. Location and Identification

Tel Qashish is situated on the right bank of the Kishon river, in one of its meanders, so that it is protected by the river on two sides. Tel Yoqneam can clearly be seen 2 km to the S. The site is elongated, measuring 180 m × 60 m. It slopes steeply in all directions, except in the NE region, where the approach way and gate were located. The site measures some 10 dunams and is clearly divided into two parts, with the W half ca. 5 m higher than the E half. The reason for this is that while the earliest settlement (EB) extended over the entire surface of the mound, subsequent occupation (in the MB and LB, as well as in the Iron Age) was limited to the W part of the site. EB strata are therefore to be found immediately below the present surface in the E part of the site, while MB and LB strata are to be found right below the surface in the center and highest part of the site.

Tel Qashish dominates one of the fords of the Kishon. It also dominates the S exit of the narrow pass, connecting the plain of Acco and the valley of Jezreel. The strategic location, the accessibility of Bronze Age strata, the opportunity to study a small rural site and at the same time to investigate its relationship to a neighboring larger town (Tel Yoqneam) led to the choice of this site for excavation.

Aharoni (*LBHG,* 151) has suggested that the site be identified with "Helkath," no. 112 on the list of Canaanite sites conquered by Thutmosis III, neighboring Jokneam (n. 113 on that same list). Another possibility is to identify the site with Dabbasheth (meaning "camel's hump"), mentioned in the description of the border of the tribe of Zebulun, which "goes up westward, and on to Mareal, and touches Dabbasheth, then the river that is east of Jokneam" (Josh 19:11). Such an identification suits well the order of sites on the border, the immediate vicinity of Jokneam, as